THE Royal Law Of GOD REVIVED:

Wherein

You may see, That all Nations of Men may keep in it a Royal Society; and by obeying the Principle of God in them, which brings Men to do the Royal Law; and to do unto all men, as they would have all men to do unto them: which Royal Law of God answers that of God in every Man and Woman in the whole World, which they transgressing, are judged by the Royal Law of God, in doing that unto others, as they would not have others do unto them, and they to be without natural Affections; which Royal Law brings all men to have Natural Affections, and to do unto all men, as they would have them to do unto them.

G. Fox.

Jam. 2. 8. *If ye fulfil the Royal Law, according to the Scripture,* Thou shalt Love thy Neighbour as thy self, *ye do well.*

Mat. 7. 12. *Whatsoever ye would that men should do unto you,* do ye even so to them.

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Who they are that break this Royal Law of God.
Them that Quench, Vex and grieve the good Spirit of God; and hate the Light of Christ; and walk despightfully against the Spirit of Grace; and make Shipwrack of Faith, and of a good Conscience.
And also, They are them that keep the Royal Law of God, that walk in the Spirit of God, and in Faith, and a good Conscience; and love the Light, Christ, who inlightens every man that comes into the World.

The Royal Law of God Revived, &c.

ALL People upon the Face of the whole Earth, both High and Low, Rich and Poor, know that (as the Apostle *Paul* saith, *Acts* 15.26.) *God hath made of one Blood all Nations of Men, for to dwell on all the Face of the Earth.* So all Men and Women are of God's making, his Workmanship, and the Works of his Hands and Creation; and he it is that gives Life and Breath unto all: *And hath determined the Times before appointed, and the Bounds of their Habitations*, saith he.

And saith *Moses*, *Deut.* 32.8. *The Most High divided to the Nations their Inheritance, when he separated the Sons of* Adam, *&c.*

And the *Psalmist* acknowledgeth, *Psa.* 24.1. *The Earth is the Lord's, and the fulness thereof; the World, and they that dwell therein; which he hath distributed unto the Sons of Men.*

And the Lord is called, *The God of the Spirits of all Flesh*, *Num.* 27.16. And so saith likewise the Apostle, *Eph.* 4.6. *One God and Father of all, who is above all, through all, and in you all.*

Now seeing the Lord hath made all Nations of Men and Women upon the Earth of one Blood and Mould, to dwell upon the Face of the Earth; and that the Earth is the Lord's, and the Fulness thereof; and he gives the encrease, and hath distributed unto the Sons and Daughters of *Adam*; What then is the matter, that makes a Discord amongst all the Sons and Daughters of men, but the Devil (the Cause of all Discord) who is out of Truth, and so leads them out of Unity with God, and with one another; so that they cannot Commerce, Trade, and hold a Correspondence & a Concord in Civil things of the Creation of the Earth: seeing the Earth is the Lord's, and the Fulness thereof: that all Nations of Men cannot hold a Commerce, Unity and Concord (I say) in these outward things, though they cannot agree in and about Matters of Religion and Worship, and about their Teachings and Wayes? What is the matter now, that they do not agree; seeing there is no Discord nor Disagreement in the

the Way of the Lord, which is Christ Jesus, the Heavenly Man, who is the Way to God the Father: Neither is there any Disagreement in the Fellowship of the Spirit, nor in the Worship, nor in the Spirit, nor in the Truth. And therefore are not all the Disagreements and Discords throughout all the World about Religions, Worships and Doctrines; about, I say, such as men have made, which are called National Worships, National Wayes, and National Religions, that are all the Works of Mens hands? And there are such a Multitude of them in all the Nations of the *World*, which hinders them from Civil Commerce, Civil Society of Natural Affections, that ought to be amongst Mankind: For where these Natural Affections, or Affections of Nature are not, they will destroy one another about their Religions, Worships and Ways: and certainly such doings are not of God, nor of Christ, who said to his Disciples, when they would have had Fire to come down from Heaven, to consume them that would not receive him, *That they did not know what spirit they were of.*

Therefore do all people that Persecute others for not receiving their Doctrines, their Worships, their Wayes, and Religions; yea, persecuting for not receiving of Christ; they know not what Spirit they are of.

Now mark the tender Nature of Christ, *Who*, saith he, *came not to destroy mens lives, but to save them.* Therefore they that would have mens lives taken away for Religion or not receiving of Christ, They have not the Affections of Nature. 2d, They do not know what spirit they are of themselves. 3d, They have not the Mind of Christ. 4th, No man will trust his Body, Soul or Spirit in the hands of such, that do not know what spirit they are of themselves.

Have any of all these, that make Religions, VVayes and Worships, and Doctrines of their own, any Affections to Nature, who will destroy people because they will not conform to that Religion, VVay and VVorship that they have set up. As now look over all the whole VVorld, and all the Religions therein, and see and consider, Who they are that have destroyed, burnt, and put to death such as would not conform to the Religion, and VVay and VVorship, that they have made: And have not these [illegible] been Truce-Bre[illegible] to and with God, and then with Man,

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and fallen from that Religion that is from above, and from his Religion, his VVorſhip, and Truth, his VVay Chriſt Jeſus; and then the Devil entred them, who hath led them to deſtroy one another about their Religions, VVayes, and their VVorſhips which they have ſet up, and were not ſet up by the Lord, but forbidden by Chriſt (and ſaith the Apoſtle, *He is not worſhipped with the Worſhips of Mens Hands*, *Acts* 17.24.) who is Lord over all, and would have all Repent, and feel after him; and ſo to Repent as to change from their Worſhips, and the Works of their own hands, the Religions, the Worſhips, and Wayes that they have made; and come to God by Chriſt Jeſus, who is the VVay to God; and ſo through him receive that Religion that is from above; and ſo to worſhip God in the Spirit and in the Truth.

And is there any Religion to be owned, or any VVorſhip, from ſuch which are without Natural Affections? And is it not the Devil that makes Religions, VVayes and VVorſhips, and leads them to be ſo peeviſh about them, and in a blind Zeal to contend ſo earneſtly for them; which brings them from a civil Commerce, and makes them uncapable of a civil Society, and a Correſpondency amongſt Mankind: And that ſpirit that hath led them to make Religion, VVorſhips and VVayes, and to fall out when they have done, that Spirit hath deſtroyed the civil Society, the civil Commerce amongſt Mankind almoſt over all the whole VVorld; that when they come into civil things, a civil Commerce, that tends to a civil Society in Natural things, they fall out about the ſeveral natural VVorſhips, Religions and VVayes, which they have made, by which a peeviſh and perverſe ſpirit ariſes in a blind Zeal for the VVorks of their own Hands, ſo as that they forget their Natural Affections, and fall upon deſtroying one another about Religions; and ſo break all civil Society and Commerce amongſt men; which if there were but Natural Affections, it would carry them above that peeviſh and perverſe ſpirit, that draws them after their own Handy-works; whereas, I ſay, if Natural Affections were but ſet over that, it would keep and preſerve the Bond of a civil Commerce, and civil Society with Mankind over the whole Univerſe.

O! How ſhort is all Mankind, both *Chriſtians*, *Jews*, *Turks*, and all the reſt, of that Royal Law, which is, *To do to all Men*

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as they would have them do unto them? If this Royal Law were duely kept, the true weight would be ſet up amongſt all Mankind in the whole world; and the true Meaſure, to meaſure every man, and to weigh every man, and to weigh himſelf, and to meaſure himſelf, and to meaſure others; and to do nothing to any Man or Woman, but as they would have them do to them: This would keep up a Society in the whole World, that ſo Men might Trade, Commerce, and hold Correſpondence one with another amongſt all the Nations of men. And this is the Royal Law, in which all Mankind have their Liberty, *For all to do to others, as they would have others do unto them*: And here is Religion, which is above all religions that they have made with their hands; and this will keep down that perverſe ſpirit in all Mankind in the whole world, if they keep and obey the Royal Law, which is, *To do to all Men, as they would have them do to them*; then all Mankind would have their Liberty in this; and in this no man will over-reach, couzen, defraud nor oppreſs in any Bargain and Merchandize whatſoever; for if he would not that they ſhould do ſo to him, then ſurely he will not do ſo to them.

So here then is Juſtice ſet up, and the Line of Righteouſneſs, and the Plummet; and every Nation, Country and Iſland might ſerve one another in this Royal and Juſt Law; doing unto them as they would have others do to them, in all things that are civil; that one Neighbour-country hath not, or another Country is deſtitute of, to ſerve one another with thoſe things that are civil, and natural, and outward: *For the Earth is the Lord's, and the Fulneſs thereof, who gives the increaſe.*

And all Nations of men are to uſe, and order, and diſpoſe of theſe earthly things, and the Fulneſs of the Earth, where the Lord hath given the Increaſe, with his Royal Law, one Nation to another, one Country to another; which Royal Law is to do to another, as they would have them do to them; and ſo one Country to another, one Nation to another Nation, to be exercifed by this Royal Law of God, which is above all other Laws of mens making, which is, I ſay, To do to others, as they would have others do unto them: And in this Equity, Truth, Juſtice and Honeſty is ſet up by this Royal Law of God, amongſt all the Countries, Tongues, and People, and Nations of men in the whole

whole World, and preſerving civil Society, and right Manners; for if no man would have any corrupt Communication ſpoken unto him, then he muſt give none to any other; or if a man would not have another to oppreſs or exact on him, he not doing ſo to any other, thereby the Royal Law in ſo doing is kept; or if he would not have any man to abuſe, kill, or wound him, he not doing ſo to another, here the Royal Law is kept.

And thus one Neighbour-town ſerves another with ſuch things that that Town has not; and the other ſerves them likewiſe with ſuch things that they want: and one Country ſerves another with the things that another hath not, and that ſerves the other again with the things that they have not: So one Nation ſerves another with the things that they have not, and they ſerve them again with the things that they have not; and ſo all Nations to ſerve one another with the things that the Lord hath given them: *For the Earth*, in the firſt place, *is the Lord's, and the Fulneſs thereof; and he gives the increaſe, and hath diſtributed theſe things unto the Nations of Men, whom he hath made of one Blood and Mould to dwell upon the Face of the Earth.*.

So that theſe Towns, Countries and Nations, by this Royal Law of Liberty (by and with which Law, they have Liberty to ſerve one another in Equity, Truth and Juſtice) they may have and preſerve a true *Commerce*, a true *Correſpondency*, a true *Society* in all Towns, Countries and Nations in the whole Univerſe of Mankind one with another, whereby, and in which they will honour the Lord, and be preſerved in all Towns, Countries and Nations, I ſay, as men, by this Royal Law, and will have their Liberty in and by this Royal Law.

Object. But if you object and ſay, *That all men in all Towns, Countries and Nations have nothing of God in them to anſwer this Royal Law of God, and to keep it; and conſequently, to preſerve this Society amongſt all Countries, Towns and Nations.*

Anſw. They have ſomething of God in them to anſwer that Royal Law of God: For God, who gave forth that Royal Law, he is the God of the Spirits of all Fleſh, by which Spirit they may anſwer his Law; and God will judge the World in Righteouſneſs, according to the Secrets of every ones Heart, by the heavenly Man Chriſt Jeſus, *Rom.* 2. 16. 1 *Cor.* 14. 24, 25. Whereby is ſigni-

ſignified, that there is ſomething, that is ſecret, of him in them. *God* (ſaith the Apoſtle) *ſhall judge in that day the Secrets of Men by Jeſus Chriſt, according to my Goſpel, which Goſpel is the Power of God.* Now if God judgeth the world of Men according to the Goſpel, that is, according to the inviſible Power of God; it denotes that there is ſomething inviſible of God in man; elſe, how can the inviſible God judge the World in Righteouſneſs, according to his inviſible Power, which is the Goſpel, which this inviſible Power in man doth anſwer the Royal Law of God. And as Chriſt ſaith, *Mat.* 13. 19, &c. The Word is ſown upon all Grounds; and his Word is the Seed of God, which is Divine and Inviſible; to wit, The *Stony*, *High-way*, *Thorny*, and the *Good Ground*; ſo that no man is exempted, but all are left without Excuſe. And as he ſaith, ſpeaking of the Tallents, *Mat.* 25. 15, &c. *That to every man is given a Meaſure, according to his Ability*; yea, to the very ſloathful Servant that hid it: So now, if every man hath a Meaſure according to his Ability, it is but juſt for him to give an Account thereof according to his Meaſure, that anſwers the Lord, who hath given him his Meaſure according to his Ability; therein is his Judgment Juſt, and God is Righteous in his Judgments, who rewards every man according to his Works and his Words, for which he muſt give account, and according to his Doings, *Mat.* 12. 36.

So then it may clearly be ſeen here, that there is ſomething of God in man, to anſwer his Royal Laws, to keep a Society in it. And as the Apoſtle ſaith, *Rom.* 1. 19, 20. concerning the *Heathen Gentiles*, That *that which might be known of God is manifeſt in them; for God hath ſhewed it unto them*: And further, ſaith he, *For the inviſible things from the Creation of the World are clearly ſeen, &c.* that is to ſay, His Eternal Power and Godhead are ſeen, foraſmuch as they are underſtood by the works of the Creation of the World; ſo that they are left without Excuſe, *becauſe, when they knew God, they glorified him not as God.*

Now mark, Here you ſee 'tis plain, that here was ſomething of God in the *Heathens*, by which they knew God, which God hath manifeſted to them, by which they might anſwer the Royal Law of God: But when they went from this of God in them, and glorified him not as God, then they ſet up their own Worſhips

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and Wayes, and loſt the courſe of Nature, and did things againſt Nature: ſo here they forſook the Lord, and his Wayes, and Religion; and then perſecuted others, that would not follow them, and their Wayes and Worſhips; and ſo break the Royal Society which is in the Royal Law, going from that of God in them, which ſhould anſwer it: and then you may ſee downwards in the ſame Chapter what they worſhipped, and what they followed, and how they brought the Wrath of God upon them; and how they held the Truth in Unrighteouſneſs, which was filled with all manner of evil; which men, though they knew that the Judgment of God was upon ſuch as commit ſuch things, yet they did not regard God, but were without natural Affections: So here when they erred from that of God in them, they loſt Natural Affections, Affections of Nature to them that were of the ſame Blood and Mould; and alſo, going from that of God in them, they went from the Royal Law of God, which ſhould have kept them in Natural Affections, and in a Royal Society by the Royal Law; and ſo thereby Indignation, and Wrath and Anguiſh came upon every ſoul of them that do Evil, of the *Jew* firſt, and alſo of the *Gentiles*; ſignifying thereby, that there is ſomething in the *Gentiles*, as well as in the *Jews*; to which, if they act contrary, they go from the Royal Law, and ſo bring the Judgments of God upon them, who Rewards every one according to his Works: For the *Jews*, that had the Law, the outward written Law, and the *Gentiles*, that had not the outward written Law, do by Nature the things contained in the written Law, which ſhows the deeds of the Law written in their hearts; ſo according to this the Lord ſhall judge the ſecrets of men by *Chriſt Jeſus*, according to the Goſpel.

Now the *Gentiles* having the Law written in their Hearts, and do the deeds of the Law; the *Jews* having the outward written Law, and not doing the things contained in the written Law; the *Gentiles* were Judges over them; that is, *The Gentiles were ſet over them.* Now here its plain, that there was ſomething in the *Gentiles*, as alſo in the *Jews*, to anſwer the Royal Law of God, which ſhould bring them to do (if they would but obey it) to all men as they would have them do unto them, and to keep both the Natural Affections and Royal Society.

For now, If they that are called *Chriſtians*, who have a written

Gospel, and are Transgressors of it, as the *Jews*, that had a written Law, and were not the Keepers and the Doers of it, whereby the *Gentiles* judged them that did not the things contained in the Law, having the Law written in their hearts, and were the Doers of it.

So likewise now in our Age, as is said before, All *Christians*, that have a written Gospel, and do not the things contained in it; these, whom they call *Heathens*, or *Indians*, or *Turks*, that do the things contained in the Gospel, viz. *The obeying of the Power and Spirit, which led them to do unto all men, as they would have them do unto them*; these are Judges of the *Christians*, so called; who say, *They have the Gospel*, and yet do it not, and do to others those things that they would not have others do unto them; these, I say, are Breakers of the Royal Law: *Christians*, in the first place, are judged before the *Heathen*; and as the *Jews* first, and then the *Gentiles*; so the *Christians* first, and then the *Heathen*: And so God is a Respecter of no mans Person, who judges the World in Righteousness; but is a Rewarder according to every ones Works, who walk not according to his Royal Law of Liberty. And so its clear, that there is something of God in all *Jews* and *Gentiles*, *Christians* and *Heathens*, to bring them to answer that Royal Law, and to follow it, and not their own Imaginations; through which they may come to natural Affections, and do unto all men, as thou wouldst have them do unto thee: So God, I say, is no Respecter of Persons, who judges the World in Righteousness.

For the Apostle saith, *If the Uncircumcision, which by Nature keep the Law, judge the* Jews, *which being under the Letter of Circumcision, and do transgress the Law.* So I say, They that be under the Profession of the Letter of *Christianity*, and do transgress the Letter of *Christianity*, he that hath not the Letter as *Christian* hath, and yet by Nature doth keep in the Law of *Christianity*, judgeth the *Christians*, and that that is set up in them: And therefore, as the Apostle saith, *He is not a* Jew, *that is one outward*; neither is he a *Christian*, that is one outward in Profession, without Possession; *but he is a* Jew *that is one inward in the Spirit, and not in the Letter*; and so he is a *Christian* that is one inward, and not in the Letter, a Letter Professor; but one who is in the Heart, and in the Spirit of Christ Jesus; though the outward Letter Professor of *Jew* and

Christian

Christian hath something of God in him, which should lead him to obey that which he doth profess, and to possess that which he doth profess; for that hath the Praise of God, and not of men.

And in *Rom.* 3. 9. saith the Apostle *Paul*, *What better are the* Jews *then the* Gentiles, spoken of before? *they are in no wise better; for we have proved already, that both* Jew *and* Gentile *were all under sin.* So now, What difference is there between the Professor of God, and of the Scriptures, and them that did not profess? So what difference is there between *Christians, that do profess*, and those that *do not profess*; seeing all are concluded under Sin, out of the Life, so as to Jew and Gentile there is no difference, out of Christ, unconverted? But now *Jew* and *Gentile* in Christ converted, *Scythian* and *Barbarian* are all one in *Christ Jesus*, Gal. 3. 28.

Now though there be no difference between *Jew* and *Gentile* (*being concluded under Sin*) in an unconverted Estate, nor no difference between *Christian* and *Heathen* (*concluded under Sin*) unconverted; yet nevertheless there is something of God in them which they do disobey, both in Jew and Gentile, Christian and Heathen, which brings the Wrath of God upon them for their Disobedience; which if they did obey that of God in them, both *Jew* and *Gentile*, *Christian* and *Heathen*, it would bring them to the Royal Law of God, and to the Royal Society, and to the Natural Affections, and to keep their Word, and to do to all men as they would have them do to them; For certainly they would have no man break their Word with them, and therefore they must break their Word with no man; That is a just Law, *Do unto all men as, &c.*

Hear the words of Christ to his Disciples, who is the Second *Adam*, the Heavenly man, *Joh.* 16. 8, 9, 10, *&c. I tell you of a truth, it is expedient for you that I go away; for if I go not away the Comforter will not come unto you: but if I go, I will send him unto you; And this Comforter is the Spirit of Truth, the Holy Ghost; and this Holy Ghost will lead the Disciples into all Truth, and shew them things to come. And he shall take of mine (saith he) and give it unto you.*

Now mark, in the first place, *He shall lead them into all Truth*, namely, his Disciples, the Learners of Christ Jesus.

2dly, The same Comforter, which is the Spirit of Truth, shall reprove the World of sin, which they live in, and of the righ-

teousneſs they live in, which is the Righteouſneſs of Chriſt Jeſus, and ſhall reprove the World of their judgment; for all the *world* have a judgment, which is not the Judgment of God, which they judge one another about, and by which they ſet up their Religions and Wayes of Worſhip, by which they judge others that will not conform to them; and judge the Prophets of the Lord, and ſpiritual Men, to be Mad-men, and Fools; and Chriſt, the Son and Light of God, to be a Blaſphemer, a Devil; and the Apoſtles, as Babblers, Turbulent Fellows, &c.

Now what ſpirit were they in that had this judgment? and with what ſpirit did they judge, who are reproved by the Spirit, namely, *the Comforter, the Holy Ghoſt*? So all the World that comes from ſin, their judgment, their righteouſneſs, they muſt turn at the Reproof of this Spirit, the Holy Ghoſt, which leads the Saints into all Truth.

And by this Heavenly Mans Doctrine, Chriſt Jeſus, you may ſee here is ſomething of God in every man, which would lead them to the Royal Law of God, and to do it, and act by it, and to lead them to Affections that are above, and to have Natural Affections, Affections of Nature, and to receive the Royal Society in the Royal Law; and not to deſtroy Men and Women, who are part of the Creation of God, and of his VVorkmanſhip; for they that do deſtroy them about Religion, and VVayes, and VVorſhips, that they have made themſelves, and ſet up (but not by the Command of God) they deſtroy part of God's *Creation*, and God's *Creatures*, and the *Workmanſhip of his Hands*; though they do profeſs God, yet they deſtroy Man, who is made in the ſimilitude of God, and in ſo doing they would deſtroy God, if they could: *For*, as it is ſaid, *he that hates his Brother is a Man-ſlayer*; and ſo no Man-ſlayer, having not eternal Life abiding in him, he cannot ſet up Religions, Wayes, nor Worſhips by which God is honoured. And theſe Men-ſlayers break the *Concord*, the *Society*, the *Commerce*, and are Judges and Breakers of the Royal Law, and Deſtroyers of the *Creation* of God, and *Workmanſhip* of his Hands (and Deſtroyers of Natural Affections) which he hath made for his Praiſe, and his Honour, and Glory. Neither have they the Mind of Chriſt nor of God guiding of them, who would not have all men to be ſaved;

God

God, would have all the Workmanſhip of his hands, and Creation, and Works to be ſaved, which is man and woman; Chriſt indeed came to deſtroy the Devil and his works, who made man and woman imperfect, who were God's works; ſo the promiſe of God was to mankind, but not unto the Devil; and that his head ſhould be bruiſed, his power broken, and his Law of Sin, and Death, and Members ſhould be diſannulled, and Chriſt's Power, and his Law of Life, Faith, and Love, ſhould be ſet up amongſt God's Creatures, which are his Creation; and ſo Chriſt came to ſave Mens lives, and not to deſtroy them?

Object. *Now if any ſhould object, and ſay, Who are our Brethren.*

Anſw. Firſt all Nations of Men God hath made of one Mould, to dwell upon the face of the Earth, *Acts* 17. ſo I ſay, all are Children of God by creation, and there is a Brother-hood which by the Royal Law is preſerved according to the Principle of God in every Man, by which they ſhould do unto all their Brethren, as they would have them do unto them.

2d. They are Sons of God by adoption, all being born again of the Immortal Seed of the Word of God that lives, abides, and endures forever; and being led by the Spirit of God, are Sons of God, *Rom.* 8.

Alſo it may be ſeen and taken notice of, what the Apoſtle lays down in *Epheſ.* 2. 2. wherein he ſpeaks to them, who were once Heathens, but then converted; That in times paſt they walkt according to the courſe of this World, according to the Prince of the Power of the Air, the ſpirit that now worketh in the Children of Diſobedience —— in the Luſt of the Fleſh, fulfilling the deſires of the Fleſh, and of the Minde, and were by Nature the Children of Wrath as well as others. Now mark, theſe Heathens before converſion, there was ſomething in them, that did diſobey, and therein did not fulfill the Will of God, but fulfilled the will of the Fleſh, and walked according to the luſt of the ſame, which brought them by that nature to be Children of Wrath: Now had they obeyed that which they did diſobey, they had not walkt according to the Power of the Prince of the Air, but walkt according to the Prince of the Power of Life, Chriſt Jeſus: and ſo by that which they do diſobey, they would have come to have known the Royal Law, to do

unto

unto others, as they would have others do unto them: but none can fulfill this Royal Law of God, that fulfills the Luſt of the Fleſh, and walks according to that Will, which makes them Children of Wrath by Nature; ſo then all people muſt come to that which they have diſobeyed, and ſtill do diſobey; then they will walk according to the Will of God, and the Royal Law of God, and not according to the Prince of the Power of the Air; for all they that diſobey, and walk according to the Prince and Power of the Air, have not affections to Nature, but they walk according to that Prince and Power of the Air, who deſtroyeth Nature in themſelves, and then the Nature of others without them; and theſe have not affections to Nature, Natural Affections in themſelves, nor to them without, and are out of the Royal Law of God, viz. to do unto others, as they would have others do unto them; now the Religions, Worſhips and Wayes of ſuch, are no Religions, Wayes, nor Worſhips of God, who do diſobey the Spirit of God in their own ſelves, and ſuch do not come to this Noble Royal Law, and Royal Society in it, wherein all men might commune, commerce, and hold correſpondency with all Man-kind, and one with another.

We read in *Neh.*9.20. how the Lord gave the Children of *Iſrael* his good Spirit to inſtruct them, but in the 28th. verſe 'tis recorded, how that they were diſobedient, and rebelled againſt the Spirit of the Lord, and caſt the Law behind their backs, and ſlew the Prophets of the Lord, which teſtified againſt them, &c. Now mark, after they had rebelled againſt the Spirit of God, and diſobeyed the Lord, they caſt the Law of God behind their backs, and ſlew the Lord's Prophets that teſtified againſt them, and came to turn them to God again.

Now but conſider whether or no, this hath not been your Work in *Chriſtendom*, nay, you have been more dark then theſe *Jews*, and worſe; for you that be the Teachers in *Chriſtendom* ſay, that every Man and Woman hath not the Spirit of God to rebel againſt, and God hath not given to every Man and Woman his Spirit; and therefore you preach up Rebellion, who are found all in the Diſobedience and Rebellion to the Spirit of God in your ſelves, that he hath given to inſtruct you; and likewiſe, alſo you rebel againſt the Spirit of God, that he hath given to others

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inſtruct them with; ſo by that you not only caſt away the Royal Law of God behind your backs your ſelves, but are alſo a means to bring others to diſobedience to do the ſame; and this Royal Law being caſt behind your backs both of *Chriſtian* and of *Jew*, you are out of the Royal Society and concord, in which you might commerce together among your ſelves; and not only ſo, but with all Nations that obey the ſame Principle of God in them.

But all you *Chriſtians*, *Jews*, *Turks and Heathens*, that diſobey the good Spirit which God hath given you to inſtruct you, you do caſt the Royal Law behind your Backs, and then you follow all your Wayes, Religions and Worſhips; and then are peeviſh about them, and for them perſecute others, with a diſobedient ſpirit, that will not conform to them, and to you; and deſtroy people, as the *Jews* did, that would not conform.

So in that (as I ſaid before) you deſtroy God's Creatures which he hath created; and the Works of his Hands; and ſo in that is manifeſted, that you have no natural Affections, nor no Love to God, nor his Royal Law; being diſobedient to the Spirit of God, which would lead you to his Law, *To do unto all as, &c.*

In this you might keep a Correſpondency, *viz.* In this Royal Law, one with another, I ſay, above all your Religions, Wayes and Worſhips: And if you all lived in this Royal Law, both *Jews*, *Turks*, *Heathens* and *Chriſtians*, ſo called, your Religions, Wayes and Worſhips would all fall to the Ground: For in this Royal Law all Men and Women would have Liberty in a common Society, and common Commerce, and in the Worſhip of God, and might receive a Religion pure from above; for Religions, Wayes, and Worſhips are below, of mens making, which are Works of their own hands, about which they do perſecute their Fellow-creatures, and their Brethren. And alſo, Such as grieve the Spirit, quench and vex the Spirit of God, ſignifying that they have a Meaſure of it; elſe, how could they quench, vex and grieve it? ſo quenching, grieving and vexing that which would lead them unto the Royal Law, *To do unto others as they, &c.*

And that ſpirit that quencheth and vexeth the Spirit of God in them will never lead them to the Royal Law of God, but lead them to do ſuch things as they would not that others ſhould do

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unto them; but they would judge it hard measure, if others should do unto them as they do unto others. And so all they (let them be *Christians*, *Jews*, *Turks* or *Heathens*) who quench, vex, and grieve the Spirit of God, and set up Religions of their own, and are peevish about them, to force and draw others to them; those have neither Affections to Nature, nor Natural Affections; but are in that spirit that destroys Nature, and the Affections to it; and such do to others as they would not have them do unto them, and come not up to that Royal Law, *To do unto all men as they would have them do unto them.*

And also you may read of some, *That turned the Grace of God unto Wantonness, and walked despightfully against the Spirit of Grace, and hating the Light*, as you may see, *John* 3. 19, 20. *Jude* 4. and in other places.

Now their hating the Light signifieth that they had it; for Christ saith, *They would not come to the Light, lest their deeds should be reproved*; that is, by the Light; and therefore it was their Condemnation.

So all Religions, Wayes and Worships, whatever men make, that hate the Light, they are made in Darkness; both they and those are condemned, as in *John* 3. So every man that comes into the World being inlightened by Christ, the Heavenly Man; *in whom was Life, and this Life was the Light of Men*; so every man that cometh into the World, being turned to this Light, they are turned to Christ, they are turned to this Royal Law, *To do unto all men as they would have them do unto them*; for there's the Liberty: Now this shews, that every Man and Woman that comes into the World is inlightened with the divine Light of the Heavenly Man, Christ Jesus; which while they hate it, they break the Society with their Fellow-creatures, who are of God's Creation; as also the civil Commerce and Correspondence one with another. And none that hate the Light have Affections to God, to Christ, Affections to his Royal Law, or Affections to a general Communion, or Affections to Nature it self, or his Creation; for they that hate the Light, are under the Power of the Prince of Darkness, to wit, the Devil, who is the Destroyer; and his work as well as theirs is to destroy this Royal Society; yea, and Nature it self, and God's Creatures, which are the

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Works of his hands? and those works of theirs are not of God; and the Grace of God, which hath appeared unto all men, Mark, all men whom this Grace brings Salvation to.

Now they that turn this Grace of God into Wantonness, and walk despightfully against the Spirit of Grace, they have no respect to Salvation in themselves, nor to others, nor no Affections to God, nor to Nature: but in that corrupt nature that walks despightfully against the Spirit of God; such, as I said before, do destroy the Natural Affections, which should be amongst all the Creatures of God in the whole World: that is to say, All Mankind, all Men and Women, such as turn the Grace of God into Wantonness, they live wantonly, they live ungodly, they live unrighteously, they live in the Lusts of the World, and have a heap of Teachers after this Lust that they live in, and not after Christ. And such as set up Religions, that turn the Grace of God into Wantonness, and say, *That every one hath it not*; and so denying the Doctrine of the Apostle, and of Salvation; they set up their own Doctrine, Religion, Worships, and Wayes, and Force and compel people to them, in which there is no Salvation; and say, *There is no Assurance there*: And such as do turn this Grace of God unto Wantonness are never like to come to the Royal Law of God, in that state, namely, *To do unto all men as they would have, &c.* For they that turn the Grace of God unto Wantonness, do unto others as they would not have others do unto them; and so rend from the Royal Society, in the Royal Law: For the Grace of God is the Saints Teacher, which brings the Salvation, and teaches them to live *Soberly, Righteously, and Godlikely, &c.* and brings them to know the Royal Law, and to do and fulfil the Royal Law, viz. *To do unto others as they would have others do unto them.*

Now by all you may see its clear, that there is something of God in all Mankind to witness the Spirit; and every one that comes into the World are enlightned by Christ, the second *Adam*: And the Grace of God hath appeared unto all men, to teach them, and will bring them Salvation; but they that forsake this Grace, and turn it unto Wantonness, they turn that unto Wantonness, and forsake that that should teach them, and bring their Salvation; yea, I say, teach them *to do that unto all as, &c.*

And likewise you may see in *John* 3, 16. where its said, *God so loved the World, that he gave his only begotten Son, that whosoever believes in him should not perish, but have Everlasting Life: And God sent not his Son into the World to condemn the World, but that the World through him might be saved.*

This was the World of Mankind (for the Devil, he came to destroy, and leads men into Destruction, and astray from God) that Christ comes to save; and that through Jesus Christ they might be redeemed, and brought into an Accord, and into a Unity one with another, and with the Son that saves them, and with the Father who sent his Son; and he would that all men should be saved in that: 1 *Tim.* 2. 3,4,5, &c. *For this is good and acceptable in the Sight of God our Saviour, who will have all men to be saved, and come to the Knowledge of his Truth; for there is one God, and one Mediator between God and man, the Man Christ Jesus, who gave himself a Ransom for all, to be testified in due time.*

Now here you may see the general and universal Love of God in Christ towards all Mankind, to all his Creatures that he hath created, that he would have all men to be saved, and come to the knowledge of his Truth; for he tasted Death for every man, as Scripture of Truth saith, which was to be testified in due time. And so whosoever is against this Doctrine, are the Deceivers and Makers of Sects, and do stop or abridge people from coming to that which they have a Right unto, viz. *To him that was a Ransom for them, and who is their Mediator.* Now he being given a Ransom for all, that is for all without exception; and he that hath given himself a Ransom for all, would have all to come to the knowledge of the truth of this.

So then they would by this means come to the Royal Law and to the Royal Society indeed, which is above all Societies that Nations, Peoples, Tongues and Languages have made, in all which there is Discord; but there is no Discord in this Royal Law, which brings all people *to do unto others as they, &c.* For here in this are Natural Affections, Affections of Nature to that which God hath created, to wit, Man and Woman, who are made after his Similitude; so that they would not have them destroyed, nor hurt; but they will do in this Royal Law unto all Men and Women, that are made after the Similitude of God, as they in that

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Similitude ſhould do unto them, that are in the ſame Similitude.

And further, ſaith the Apoſtle, in 1 *John* 1. 1,2. *We have an Advocate with the Father, Jeſus Chriſt the Righteous; and he is the Propitiation for our Sins, and not for ours only, but for the Sins of the whole World.*

Now mark, This is a large word for all people to take notice of, *That Chriſt Jeſus is the Propitiation for the ſins of the whole world,* Therefore every one of you in your own particulars, know this That Chriſt Jeſus, who is crowned with Glory and Honour, did taſte Death for every man: Mark, for every man; and whoſoever denies this Doctrine is an Antichriſt, and preaches another, is a falſe Preacher and Seducer, and brings people to trouble and loſs, from that which is right, and their due, in which is their Satisfaction: So theſe are univerſal things to all Mankind, whereby all Mankind might come out of the Earthly old *Adam* in the Fall and Tranſgreſſion, to him that hath dyed for them all, and purchaſt them all, and taſted Death for all, and enlightned them all, and gave his Grace to them all; and he willeth that all might be ſaved, and come to the Knowledge of the Truth of Chriſt, who doth this: And whoever teacheth another doctrine brings people into Sects and Confuſion, to deſtroy one another, where they have not Natural Affections, and will do that to another which they would not have others do unto them, who break the Bonds thereby of civil Commerce amongſt Mankind, and the religions, wayes and worſhips of all ſuch, are no Worſhips, Religions, nor VVayes to God; but ſet up by a dark peeviſh ſpirit, by which they deſtroy one another, which are God's Creatures, about them; all which come from him who is out of Truth, whom Chriſt came to deſtroy.

VVe have likewiſe another Expreſſion of the Apoſtle *Paul* to the buſineſs in hand, in 1 *Tim.* 4. 9, 10. *This is* (ſaith he) *a faithful Saying, and worthy of all Acceptation; for therefore we both labour and ſuffer Reproach, becauſe we truſt in the Living God, who is the Saviour of all men, eſpecially of them that believe: theſe things command and teach.*

Mark now, that whoſoever doth teach the contrary, he is a falſe Teacher, and his Doctrine is falſe; for this is a great word, *He was the Saviour of all men, eſpecially them that believe*; and they

that taught this did ſuffer Reproach, and were rebuk't by them that oppoſed this Doctrine; as they that preach this Doctrine now are reproacht, and ſuffer by the Oppoſers of it now; and thoſe that are the Oppoſers of it now, are thoſe that keep people from their Salvation, yea, from God, and from Chriſt: And ſuch are they that are Makers of Sects, and then deſtroy one another about them, who have no Natural Affections, and do not to others as they would have others do unto them.

And Chriſt Jeſus ſaith, *He came to call ſinners to Repentance*, that were in the old *Adam*, that they might change from the old earthly *Adam*, and turn to Chriſt, the ſecond *Adam*, the Heavenly Man.

Now they that ſtopt their Ears and clos'd their Eyes then, they were the greateſt Profeſſors upon the Earth; and ſo they are now, and the Higheſt Prieſts: For by it is ſignified, that there is ſomething in them that they ſhould ſee withal, and hear withal; and ſuch as did ſo, had no Affections to Nature, nor to the Royal Law of God, nor to Chriſt, neither then, nor now, to do to others as they would have others do unto them.

And Chriſt Jeſus ſaith, *Mark* 13. 37, *What I ſay unto you, I ſay unto all, Watch*: Intimating as if there was ſomething of God in them, by which they muſt watch againſt ſomething that was not of God in them, but of the Devil, the Tempter, who is out of the Truth, and tempts men that they ſhould not walk in the Way of Truth; ſo they that were tempted, and obeyed him, went from their watch; and thoſe ſtop their Ears, and cloſe their Eyes from the Spirit of God in them.

As alſo thoſe whom Chriſt calls, *Ravening Wolves inwardly*, who come to be like a Thiſtle and Thorny-Tree, that did deceive men, when they went out to gather Figs or Grapes from them, they could meet with nothing but Thorns and Thiſtles: And as ſuch then, ſo now are the greateſt Profeſſors in the World, but inwardly ravening Wolves, who were ravened from the Life; and the Wolves, and Thiſtles, and Bryars will hurt and deſtroy Nature. And ſo it is the ſpirit of the Devil that makes them Wolves, and it is the Spirit of God that makes them Lambs: and therefore theſe Wolves, Thiſtles, and Bryars, are ſuch as have not the leaſt Practice of the Royal Law of God among them, *in doing unto all as they would have all men do unto them.*

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But yet this denotes, that there was something in these Wolves that they were ravened from, that would have kept them and led them to the Royal Law of God, namely, as I said, *To do unto all as they would have all do unto them.*

For they would not have Thorns and Thistles to prick and tear them, like a Woolf, in pieces; and therefore, if they will be obedient unto that which they are ravened from, and come to it again, it will lead them, To do unto others, &c. Not to thistle prick, and worry others; for they would not be so done to themselves: so that this brings to the Royal Society, in the Royal Law of God, where all Mankind might keep a Concord.

And saith the Lord, in *Exod.* 23. 4, 5. *If thou meetest with thine Enemies Ox or his Ass going astray, thou shalt surely bring it back again to him. If thou seest the Ass of him that hates thee lying under his Burden, and shalt forbear to help him, thou shalt surely help with him.*

Mark the Law and Command of God, this was an Enemies Ass, and an Enemies Ox; much more the Beast of a Friend, and those *Jews* that were called the Children of God; but how short are *Christians* of this very thing, in that many of them will, and do put the Cattel of them that are call'd *Christians* astray, turn them out of way on purpose: But here are three things.

First, Here is that that will overcome the Enemy. 2d. Here is that that will preserve the Creation of God. 3d. That here they should do to others, as they would have others do unto them; for the Law of God, which was the same to the *Jews*, is also the same unto the *Gentiles*, that were among them: so one Law was to those that were within, and to those that were without; for this Law of God, which was, and is called the Royal Law, to wit, to do to all men, as they, &c. that is, to do that which is Righteous, Just, Holy, and Good unto all Men, as they would have all Men do Righteously, Justly, Holily, and do that onely which is good, &c. and now in so doing, this will keep up a Just, Holy, Righteous, and a good Society amongst Man-kinde: and this was the Law that was added because of Transgression, the Transgression of the Command of God, by which Man lost the Image of God; he lost Righteousness, and Holiness, and that Power that gave him Dominion *Gal* 3. 19. therefore the Law was added upon man, when he had lost Righteousness, and

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the Image of God, and the Power of God within him: therefore the Juſt, Holy, Good and Righteous Law of the higher Power, I ſay, was added becauſe of Tranſgreſſion, upon Man and Woman; which Juſt, Righteous, Good and Holy Law, anſwers the Good, the Juſt, the Righteous, and the Holy Principle of God in every man, that they have tranſgreſt. So now, if they come to that again, which they have tranſgreſt, and to obey the Good, Juſt, Righteous and Holy Law of Liberty, they come to the Holy Society, and Holy Communion and Concord: and ſo this Juſt, Good, Holy, and Righteous Law is over all Tranſgreſſors, whether they be *Chriſtians*, *Turks*, *Jews*, or *Heathens*: It anſwers I ſay, the Good and Righteous Principle in them, that they have tranſgreſt; now would they but minde that good Principle in them, that brings them to the Good and Righteous Law; it will bring them to do to all men, as they would, &c.

Now this Law commands to entertain Strangers; for ſaith the Lord, *You were Strangers in Egypt, and there you were entertained; and therefore do unto others, as you would be done to by them; relieve the Fatherleſs, for your Children may be Fatherleſs; and would you not have them reliev'd? relieve the Widdows, for your Wives may be Widdows; and would you not have them to be relieved in caſe of neceſſity?* So do unto all, as you would have them do unto you. Again, you would have none to kill you, or to covet your Goods, or to ſteal from you; you would have none to commit Adultry with your Wives, or defile your Children; which things are an Abomination unto the Lord; therefore do not you ſo to any others, but mind the Righteous Law that anſwers the Righteous Principle of God in you, that keeps you in Holineſs, and Righteouſneſs, that is good; and in this you will have eſteem of God, and his Royal Law; and will have an eſteem of your Souls and bodies, which are the Lords, that they may be kept holy, that ſo they may be an acceptable Offering unto the Lord, who is holy, whoſe they are; for Chriſt came to deſtroy the Devil and his Works, who had ſowed the evil Seed of Diſcord among the Children of men, who are the Creation of God, his Creatures: And Chriſt that came to redeem man, and ſave him, ſayes, *Love your Enemies, and love one another, for that is of God*; then Hatred and

Enmity

Enmity is not of God: so here they were to love the Creatures, but not the Evil; for the Creatures were of God's Creation; for Christ came to destroy the Devil, and not Man-kind, but that onely which would destroy them. This is the General and Universal Love; for God so loved the World, in sending his Son into the World, when *Jews*, and *Gentiles* were concluded under Sin, to be an Offering, and Sacrifice for the sins of the whole World: And therefore Christ Jesus saith, *Love one another, and love Enemies*; for that shews, and answers the Mind of God, and of Christ, who lays down his Life for Enemies, and dies for Sinners; and so loved the World, though they were Enemies, that he sent his Son into the World, that the World through him might live; and so God was in Christ reconciling the World unto himself; and God causeth his Son to shine upon the Just, and the Unjust, and the Rain to fall upon the Good, and the Evil, *Mat.* 5. 44, 45.

So here is the Universal Love of God to Man-kind, his Son shines upon the Unjust Man's Field, as well as on the Just Man's, and his Rain falls upon the Unjust Man's Ground, as well as on the Just Man's: And therefore you should be of the same mind with Christ, for that was the end of his speaking those words, that so you might go, and do likewise. If your rain do not fall upon the Unjust Man's Field, as upon the Just, you are the wandring Clouds, that are said to have no Water in them, and so deceive people; and your Sun is turned to Darkness, that think it shines upon no Body but your selves.

So you be out of Christ's Doctrine, that do not practice his, namely, to love Enemies, and to have your Rain, and your Sun; if your Rain be from God, and your Sun be from God, it will shine upon the Unjust as well as upon the Just, even for their good, and it will fall upon the Unjust, and the Just, I mean the Rain: now they that have not this, let them profess what they will, God's words and Christ's words, they are Hypocrites, and are blind Guides, that lead into the Ditch.

Now the Lord saith, *Thou shalt love thy Neighbour as thy self*; and so commands his Law.

Mark, Thy Neighbour thou shalt love as thy self; for all Nations of men hath God made of one Blood and one Mould to dwell upon the Face of the Earth: So mark, they are made of one

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so there is the Natural Affections out of that one, to the one, all men made of one; and there comes the love to his Neighbour, of the same Blood and Mould as himself; and there comes the Royal Law to be received, to do to all men of the same Blood and Mould of the Lord's making, as he would have them do unto him.

And whosoever professeth godliness and christianity, or God, or Christ, or whatsoever other Religion in the whole World, and do not love their Neighbour as themselves; and all being made of one Blood and Mould on the face of the Earth, they are all Breakers of the Law of God, and Dishonourers of God, and are Hypocrites that do profess the Law and Gospel, that come short of this, and do not practice, that is to say, love your Neighbours as your selves, and are out of the Royal Society, and the Royal Law: And whatsoever Religion, Way, or Worship people have made, and are out of this, that is to say, Love thy Neighbour as thy self, and do unto all men, as they would have them do unto them; their Religion, Way, and Worship, is no Religion, it is but Vanity, and their profession of God and Christ is but Vanity and Hypocrisie, and do call upon God with their Lips, and their Hearts are far off from him, and his Royal Law; and such destroy Natural Affections, and Nature it self; for they that love their Neighbour as themselves, (which is above all the Religions in the World of mens making) do shew forth Natural Affections, if they love their Neighbours as themselves, which is the general Command.

And in this here is a general Unity, a general Concord, a general Commerce and Correspondency with all their Neighbours in the whole World, neighbour Nations, neighbour Countries, neighbour Towns.

And 1 *Pet.* 2. 13. *Honour all men, love the Brother-hood, fear God, honour the King.*

Now to honour all men, is to have all men in esteem, as you may read, and if I esteem all men, I shall certainly hurt no man, neither would I have any other to hurt any man, or to hurt one another; for I esteem and honour them, Why? Because they are of God's Creation, and God's Creatures, and made after the Similitude of God, and therefore I am to honour them all.

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2d, *To love the Brotherhood*; those that are Brethren, born again and begotten again of the immortal Seed, which are living Stones, and made a Spiritual Houshold of Brethren.

3d, *Fear God, Honour the King*; so there's none can honour the King, but those that fear God; and none can fear God, who live in Evil and in Sin.

And in *Heb.* 12. 14. the Spirit of God by the Apostle commands us, *To follow Peace with all men*; and elsewhere saith he, *Seek the Peace of all men, and the Good of all men.*

So now mind this, All men must seek the Good of one another, one anothers Peace, which is in Christ Jesus (not in old *Adam*) and in his Royal Law, in which they may come to a Contord, and demonstrate a Natural Affection, and divine Affections to all men, who seek the Peace of all men: And they that seek the Peace of all men, they will not seek their Trouble, nor Captivity, nor their Slavery, nor their Hurt, but their Eternal Good, and Eternal Peace; and this is that that is wanting among them, that have been Professors of *Christianity*. So they that have profest, and not in the Possession of this, in not seeking the Peace of all men, are Hypocrites; to seek the Peace of *Jew, Gentile, Heathen*, and all men; for they are the Workmanship of God, God's Creatures, and their Fellow-creatures, made of the same Flesh and Mould to dwell upon the Face of the Earth: and they that be out of this, whatever Worship, Profession, or Religion they are of, its worth nothing.

And saith the Apostle further in 2 *Cor.* 10. 12. *For we dare not make our selves of the number, or compare our selves with some, that commend themselves; but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise: But we will not boast of things without our Measure, but according to the Measure of the Rule which God hath distributed to us, a measure even to reach unto you.*

Now this Rule, this Measure, was the Spirit of God, by which they reacht unto the *Corinthians*, by which they were one anothers Epistle to one anothers Hearts, and known and read of all men. Now they that measure themselves by themselves, and compare themselves among themselves, which was not Wisdom, they were without this Rule, and this Spirit, and Measure: As now look over all *Christendom*, and you shall find them without this Measure and

this Rule, who ſay, *The Letter is the Rule*; and are broken into ſo many Sects one againſt another, meaſuring themſelves and comparing themſelves with themſelves, which are not wiſe; for none are made wiſe but by the Spirit of God, which is indeed the Rule and the Meaſure; and that is it which brings, *To do unto all men as they would have them do unto them*; to that Royal Law, and Royal Liberty, and Royal Society; and they that do ſo, do ſhew their Loyalty and Obedience unto God and his Law.

So all people in the whole World, of what Sect, or Worſhip or Religion ſoever, they muſt come to their meaſure of the Spirit of God, and ſo to the Rule; and lay away their own Rule, that they rule things by, and rule their religions by, and their worſhips by, and righteouſneſs by, that they have made; and lay aſide their Meaſure, by which they have meaſured their religions, and worſhips, and their Righteouſneſs, and have meaſured others. Now if People would not come according to their Meaſure, and their Rule, they have been ready to deſtroy God's Creatures, who are made after the ſimilitude of God, and to curſe them, and to damn them: This is the Practice of ſuch that meaſure with their own Meaſure, and that walk according to their own Rule, who have not Natural Affections, that do come to the Royal Law and Liberty: Therefore all, I ſay, muſt lay aſide their own meaſure and rule, and come to the Spirit of God, and ſo to the Rule, which is the Spirit of God, by which they may come to the Royal Law of God, and ſo to the Royal Society, and ſo to the Natural Affections, to the Divine and Natural Affections.

And that of the Apoſtle in 1 *Cor.* 13. is very remarkable, where the Apoſtle ſpeaks of Love, which ought to be amongſt all *Chriſtians*, who profeſs the Name of Chriſt; which Love, if a man hath not, he is nothing, nay, his Religion and Worſhip is nothing; yea, if he hath Faith, it is nothing, if he hath not Love; if he (ſaith he) hath Knowledge, and knows Secrets, if he (ſaith he) hath Propheſie, if he ſpeaks with Tongues, and hath not Love, all is nothing; and ſo his Profeſſion is nothing.

So all ye Schollars, all ye Sects in the whole *Chriſtendom*, if you have not this Love, if out of it, all that you have is nothing; if you feed the poor, and give your Body to be burnt, and will burn others, all this will profit you nothing, if (I ſay) you have not Love;

Love; Love to one onother, Love to God, Love to Christ, Love to Enemies, Natural Affection, through which you will not destroy Nature; you will not destroy God's Creatures, God's Creation, Man and Woman, whom God hath made after his own Similitude. Ye profess ye love God, and yet hate your Brethren (for ye are all Brethren in *Adam*) you are all Lyars; for *how can you love God whom you see not, and hate your Brother whom you do see daily.*

Now this Love it suffers long, and is curteous and kind, and envieth not God's Creatures, God's Creation, Man and Woman, who are (I say) made after the Similitude of God: It doth not behave it self unseemly, whereas they that are out of this Love behave themselves unseemly, and are not curteous and kind, which are the works of the Flesh.

Now Love seeks not her own, nor is she easily provoked, thinketh no Evil: Now they that be out of this Love, are easily provokt, think Evil, and do it; seek their own Welfare, and not the Welfare of another; their own Good, and not the Good of another.

Love bears all things, believes all things, hopes all things: Whereas they that are out of Love cannot believe all things, nor hope all things, nor cannot endure all things; full of Unbelief, and Impatience; now this is that that hath been wanting in *Christendom*: and who be out of this Love, though they may profess Christ, and the Prophets and Apostles words, yet all their Profession is nothing; and such as be in this Love have Natural Affections, and do not despise the Royal Law of God, nor his Creatures, viz. *To do to all as we would have all do to us*: And none come to receive this Love, but those alone who come to the Principle of God in themselves, in their Measure.

And also, for further Proof, you may see in the Scriptures of Truth, how those whom you stile *Heathen*, many of them that speak good of God, and of his Kingdom, which they could not do without the Spirit of God; as what *Abimilech* spoke to *Abraham*; and the King of the *Philistines* to *Isaac*; *Pharaoh* to *Joseph*, as also *Potiphar* his first Master; and the very Gaoler was sensible of God's being with *Joseph* in Prison, and blessing him; so likewise *Cyrus*, and King *Darius* spake good of God; and *Nebuchadnezzar* in

his Dream ſaw Chriſt and his Kingdom; *Cornelius* we read in the *Acts* prayed to God, though a *Heathen*; and the Queen of the South acknowledged the Lord; likewiſe *Rahab* the Harlot, who entertained the Spies; King *Hyram*; the Marriners with whom *Jonah* was embarqued; not forgetting the King of *Nineveth*: all which (with a Cloud of other Witneſſes, which for brevity we paſs over) denote, that there is ſomething of God in all people; whereas *Chriſtian Profeſſors* and *Jews* fondly imagine, *That none have the Spirit of God, but them*; and ſo theſe & other Scriptures judge them: and theſe are thoſe that make themſelves a Sect, and are the blind Guides, who do not ſee the Seed ſown upon all Grounds, and how the Grace of God that brings Salvation hath appeared unto all men, nor the Light by which Chriſt enlightens every man that comes into the World: So theſe blind guides lead into the Ditch, a corrupting place, and ſee not Chriſt, who taſted Death for every man, and ſhed his Blood for all, and enlightens every man (I ſay) that they might ſee the Salvation, & the Grace, & Truth, that comes by Chriſt, which brings their Salvation. And ſuch as have a Profeſſion of the Letter, *Jew*, *Chriſtian*, and others, that are not in the Spirit of God, who gave them forth, but in another dark ſpirit, do not ſee the Spirit that is given to every one to profit withal; and ſo they cannot bring people into that by which they might profit, & come to the Royal Law, *To do unto all as they would have all do unto them*; & ſo to a Royal Society, where they might all honour God, and keep Communion among themſelves.

Now every Man and Woman in the whole World muſt firſt be turn'd to the Spirit of God in themſelves, that has reproved them, which they have grieved, quencht and vext; and muſt turn to the Light, that they have hated; & turn to the Grace, that appear'd to them, which they have turned unto Wantonneſs, and walkt deſpightfully againſt: to this they muſt all turn to, before they come to the Royal Law, that brings them, *To do to all as they, &c.* and ſo to keep the Loyal Law, and holy and juſt Society in the Royal, Holy, and juſt Law. So it is that becauſe both *Jews* and *Chriſtians* have had the Letter of the Scripture, they have bin envious againſt others, and call them *Heathens*; and becauſe they have the Letter, therefore they thought *None but they had the Spirit, and that the Heathen had it not*: But you may ſee in the Scriptures before mentioned

tioned (whom they call Heathen) whether they have the Spirit of God or no; read (I say) but the Scriptures before mentioned, and convince your selves, and let such stop their own mouthes, and say with the Apostle, *That there is no difference between* Jew *and* Gentile, *who hath the Letter, and he that hath not*: so there is no difference between *Jew* and *Christian* that have the Letter, and *Gentile* now that hath not the Letter, who are without him (to wit) the Spirit of God that gave it forth; for that makes the difference, and is the Leader into all Truth, and to the Royal Law, both *Jew*, *Christian* and *Gentile*, who obey it; and so *to do unto all men as they*, &c. and so in the holy, just and righteous *Royal Law*, to keep a just, a righteous, and a good Society, that's *Royal*, and have the dominion over all other societies in the whole *Universe* out of this Law: and these will come to nothing which are of mens making, though they may hold them up for a time before the National Law; but they will come to an end, if they be not in the *Royal Law* of *Liberty*, wherein every man must do unto others as he would they should do to him.

Jam. 3. Where you may see how *the nature of Beasts, and of Birds, and of Serpents, and of things in the Sea, are tamed by the nature of man; but the Tongue of man can no man tame, it is such an unruly Member, full of deadly Poyson; therewith we bless God the Father, and therewith curse we men, who are made after the Similitude and Image of God.* Now consider all *Christians*, and others, who profess Scripture, and all others who have not the Scripture, call'd *Heathens*; yea, consider this, I say, *all mankind upon the face of the Earth*, by whom things in the Sea and in the Earth are tamed; and now seeing that your Tongues are untamed, that unruly Member in your selves, that is full of *deadly Poyson*, with which you bless God the Father, and with it you curse man, *who is made after the Image of God*; O do not you all in this *bring a curse upon your selves*, who were made in the *same Image* and *Similitude*? and can *you curse another*, *and not curse your selves*? Now what is it that must tame this unruly Member in your selves, that's full of *deadly Poyson*, and bring it under a Power to tame it? Is it not the *Spirit of God* in the *Jew*, in the *Christian*, and in the *Gentile* or *Heathen*, by which you may have *power* over your *Tongues*, by Obedience to the Power of God? And therefore the Spirit and Power of God hath a Bridle upon your Tongues, to hold them fast from Cursing, and all manner of Evil-speaking, whereof you must give an Account: And so that Power and Spirit

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of God in you all, both *Heathen*, *Jew* and *Christian*, that tames the Tongue, and bridles the Tongue, which brings you to the Royal Law, *To speak and to do to all men, as you would have them speak and to do to you*; so that your words may be few, and gratious, and vertuous; that so the words of Life may be in your Tongues, which hammers down the Evil, and cuts and burns it out of the Tongue, and comes to be a Bridle and a Bit unto it; that, as was said before, *You may speak and do unto all, as you would have them speak and do unto you.* For mark, *With your Tongues you curse men, which are made after the Image and Similitude of God; and with the same Tongue you bless God the Father.*

Now in this that you curse men, who are made after the Image and Similitude of God, do you not curse the Maker? then do not you curse God? do not you curse his Image and Similitude, when you curse Men who are made in the similitude of God? And so is that Blessing accepted think you of God the Father, in that you bless him, and yet curse that which he hath made in his own Likeness, after his own Image?

Now consider this, Whether this be not the wisdom from below in you, that is Devilish, Earthly and sensual; and so would you not have others to curse you? Would you not be ready to say (if they should do it) *They have curst that that God hath made, and curst his Image*? And would not you say to them; *Though they blest God the Father, it is not accepted, when as they curse you?* And therefore if you fulfil the *Royal Law*, according to the Scripture, *Thou shalt love thy Neighbour as thy self*, Jam. 2.

And so he that doth *fulfil* the *Royal Law*, wil not hate his Neighbour; for he would not have his Neighbour hate him, neither will he curse his Neighbour, nor speak *Evil* of him; for he would not have his Neighbour do so to him; and therefore so speak, and so do: *For Love does not Steal, does not commit Adultery, Love does not Covet, Love does not bear False Witness, and Love seeks not her own, Love does not Kill*; and so the Law is fulfilled in one word, viz. *Thou must love thy Neighbour as thy self, and God above all*; who is over all, blessed forever: Now this keeps a Royal Society in the Royal Law of Liberty.

Christ persecutes no man, for not receiving his Doctrine, nor yet the Apostles, and both Christ and his Apostles gave forth their

their Doctrine freely to his People, and the World: Though Christ was as good as called (*Mat.* 12. 24.) *A Devil, and a Mad-Man, a Blasphemer, a Deceiver, a Maker of Tumults*; yet he did not exercise any Power, or any outward Authority over them (though he had all Power, both in Heaven and in Earth, given unto him) so as to imprison any, or persecute, or banish them; neither did any of those that follow'd him, who did convert people unto God.

Isa. 12. 5. *Sing unto the Lord; for he hath done excellent things: this is known in all the Earth.*

So then you may see, that there is something of God in people, that brings them to know those excellent things, that the Lord has and doth work in the Earth; which if people would but mind seriously, it would lead them to do his Law, *viz. To do unto all, &c.*

Jer. 23. 23, 24. *Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I cannot see him, saith the Lord? Do not I fill Heaven and Earth, saith the Lord?*

So the Lord God is the Lord, the Creator of all things in the Heavens, Earth, and in the Sea, so then he is Lord of all, and they are all his, and hath created them to his glory: But man, that grieved his Spirit, and transgressed it, and his Royal Law cast away, he jars with the Creation of God. And oft-times you may see throughout the Scriptures, how the Lord and his Prophets did declare against them that did cast his Royal Law behind their backs.

So now, if you say, *This was in reference to the Jews*; may it not be verified of you called *Christians*, and others? for, *Do you do unto all men as you would have all men do unto you*? Do you keep this Law of Liberty, in which the right Natural Affections are? 'Tis said, *The Jews did cast the Righteous Law behind their backs, which Law was Just, Holy and Good*; and do not you called *Christians*, who profess the Gospel, and others do the same, who may be ready to find *Fault* with the *Jews* for doing it? So both you and them have cast the *Law of God* behind your backs, which (I say) is holy, just, good and righteous; so as you do not to others as you would they should do to you: you have broken the *Royal Society*, you have thrown away *Natural Affections*, you do that that is unjust to people, you do that that is not good to them nor righteous; and would you have *all people* do unrighteously, and unjustly,

ly, and that that is not good nor holy to you? For, casting away the Righteous, Good and the Just Law behind their backs; you cast away that whereby you should do that which is Just, Righteous and Holy to others. And so all your Societies, that are not upheld by this Just, Righteous and Holy Law of God, are upheld by that which is not Just, nor Righteous, nor Holy, nor Good; so that people do that to others that they would not have them do unto them. Mark the End of all that.

Hab. 3. 3. *The Glory of the Lord covered the Heavens, and the Earth was full of his Praise, &c.*

Zach. 14. 9. *And the Lord shall be King over all the Earth; in that Day shall there be one Lord, and his Name shall be one.*

And *Gen. 9.* 1, 2, &c. where we read, how the Lord God blessed *Noah* and his Sons, saying unto them, *Bring ye forth Fruit, and multiply, and replenish the Earth; and the Fear of you, and the Dread of you, shall be upon every Beast of the Earth, and upon every Fowl of the Air, and upon all that moveth upon the Earth, and upon all the Fish of the Sea; into your hands are they delivered: every thing that moveth it self, every thing that liveth, &c.*

Mark here, God, who is the Creator of all, and the God of the whole Earth, which is full of his Praise, and created all things to his Glory, and Man in his Image, and set him above all the Works of his Hands, and gave him his Law, by which he was not to oppress any Creature that he had created, nor to spend them on his Lust, to the dishonour of God; and gave him his Spirit, by which he should know his Law, and know him the Lawgiver: *For that which might be known of God was manifest in them, and God hath shewed it unto them*: And so with this of God in Mankind, he might know his Royal Law, which is just, righteous, holy and good, and within the limits of this, that all Mankind do keep a Royal Society, a just, good, and holy Royal Society, and do unto all men as they would have them do unto them in all things; for this *Royal Law* teaches so to do, in which is the Liberty.

All people in the whole World consider, Do not all your Religions, Wayes and Worships lie in external and outward things that you have made? and yet many of you *Christians*, and others, will find Fault with others; that is, such that worship the works of their own hands: And are not all Religions that are

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made (and Worſhips) by men, which are the works of their own hands, in the whole World? And do not every Sect in their Way, Religion and Worſhip do unto another Sect and Religion as they would not have them do unto them? And ſo is not all the Converſion of people (as you call it) one Sect beget people from another Sect, and it is but a Sect when all is done; and yet not come to the Royal Law of Liberty, nor yet the Goſpel? For let the eye go over the whole World, and ſee how one Sect ſtrives and and makes it their Buſineſs to pluck from another Sect; and the more People they get, the more Wages, Tythes and Augmentations they get: So this is not getting people to God, but to themſelves; this is not preaching Chriſt, nor God, but themſelves.

And now all people but conſider, Has not the Converſion been by outward Powers, by Queens Powers, or Kingly Powers, by States Powers, or by an Emperor's Power, for many Hundreds of Years? For before the Pope got up, did not the *Arian* Hereſie (when he got up I ſay) that is, got the power in his hands, made moſt turn *Arians* by his Sword? inſomuch that it became a Proverb, *Totus mundus Arianus.*

And then when the other Power got over *Arian*, then they turn'd from him. And further, When the Pope got up, did not he by his Inquiſition and outward Sword, by his Priſons and Goales convert people unto his Sect and Faction? and this hath been the Converſion all along. And then when the *Turk* got up, did not he by his outward Power convert people to him? yea, many that were *Chriſtians*, were turned by his outward Sword and Power.

And did not the King of *Spain* convert abundance of *Indians* by his External Power and outward Sword, when he put ſo many to ſeveral ſorts of cruel Deaths, as their own Hiſtorians relate? Now this Converſion was not of God, nor of the Spirit of God, nor of the Word of God, which is the Sword of the Spirit; but by the outward Power and Sword.

And how have many people been converted in *Germany* think you? Were not many their Converts by the Magiſtrates Sword? and did they not turn as the Magiſtrates did, and as the Pope, and as the King of *Spain*, and King of *France*? Was not there once a King of *France* a *Proteſtant*? and did not he turn? and how many did turn with him?

And how many were converted by *Henry* the eighth from the Pope, by his regal Sword and Power? yea, how many Priests and People? And so likewise, how many turned *Protestants* in his Son *Edward* the sixth Reign, which was not long? And then how many turn'd *Papists* again in his Sister Queen *Mary*'s Reign, immediately after his decease? for did she not by her Power convert both Priests and People to the Pope? And shortly after, How many did Queen *Elizabeth* convert from *Popery* to *Protestancy*, both of Priests and People? Thousands of Thousands.

So were not all these converted by the Laws and outward Powers all along, since that Conversion has been lost by the Power and Spirit of God, that the Apostles were in, in their Day, by which (I say) they did convert people to God; and not by the Magistrates Sword, nor by humane coercive Laws, contrary to a mans Conscience.

And how did the *Presbyterians* convert to their Directory from the Common-Prayer, by vertue of their outward Power and Sword, when they had in this last Age got it into their hands? And how many did the *Independants* convert to their Church-Faith, from the *Presbyterians*, and from others, when he had got the Sword and Power into his hands? And now how many have the Common-Prayer-men got back again by their Power & outward Sword, when they had got it into their hands, both from the *Presbyterians* Directory, and *Independant* Church-Faith, &c. to the Common-Prayer again? So that much of the Conversion since the Apostles days, or about this Thousand Years, have been by outward Law and coercive Power, by Prisons, Inquisitions, Gallows, Fire and Faggot, &c. and by this means they have forced men to their Religions, that they have made, contrary to their Consciences; and have done to others, as they would not have others do the same thing to them.

And so the Priests turn'd with the Magistrates, and preacht stifly against that that they preacht up not long before, and preacht up that now that once they preacht against; this has been clearly seen: And so as one Power has got up, by the Sword and the Law, they have put down other Religions, that were set up by Law and the Sword; and if others should get over them, then they would put down their Religions, and set up again Religions

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and Worſhips of their own: And ſo men make Religions, and then ſet them up, and then again others in power put them down; and men open mens Mouthes, and others ſtop their Mouthes that formerly had preacht; and ſo men are put up and pluckt down, ſo as every man is uncertain in his Religion and Worſhip, and knows not what may be ſet up in a year, or what Religion or Worſhip he may be forced to conform to, or ſuffer in not doing of it.

So happy are they that are in the Religion that cometh down from above, and in the Worſhip that Chriſt Jeſus ſet up above One Thouſand Six Hundred Years ſince, that Heavenly Man, that changeth not; who is yeſterday, to day, and forever the *Alpha* and *Omega*.

Now if all the people in the World, who are in ſo many Religions, Wayes and Worſhips, would come to the Principle of God in them, by which they may come to the Royal Law, and *to do unto all men as you would have all men do unto you*; you would come to the Royal Society, and the Fellowſhip in the Royal Law, which is far above all the Fellowſhips and Societies in all the Religions, Wayes and Worſhips that they have made and ſet up, where they *do not do to others, as they would have others do to them*: For when one Religion is put down, and another ſet up, that which is put down is oft times called Hereſie: And again, when at any time that Religion is put down, and the other ſet up again, then that is accounted Hereſie which accounted the other ſo before; ſo that one putting down another (in caſe they do not joyn) they are called Hereticks and Schiſmaticks; And ſo all Chriſtendom are or have been Schiſmaticks or Hereticks, one time or other; but this has not been Life. Therefore it is our deſire, that men may all come to the Light and Grace of the Spirit of God, that is given, whereby they may come to this his Royal Law, and Royal Society, and Natural Affections; for the others have been without Natural Affections, who have perſecuted, impriſoned, and put to death people, for not conforming to the Wayes, Religions and Worſhips which they have made and ſet up with their hands; and ſuch, I ſay, have not had Natural Affections, all being made of one Mould, and of one Blood upon the Face of the whole Earth, and that by one God, who is in all, through all, and above all, who hath given you his Royal Law, but that you caſt it behind

your backs, *Jew* like; and yet made a Profeſſion of Chriſt, his Prophets and Apoſtles words; but that Profeſſion is no Profeſſion, that Religion and Worſhip is worth nothing, in that they caſt the Royal Law of God behind their backs, which teacheth you, *To love your Neighbours as your ſelves*, and *to do to all men as you would have them do to you.*

And now all you *Chriſtians* (ſo called) in *Chriſtendom*, and elſe-where, Do not your Religions, Worſhips and Fellowſhips ſtand in outward things? yea, in ſuch things as the Kingdom of God ſtands not in: For as the Kingdom of Heaven ſtands not in *Meats*, nor *Drinks*, nor *Images*, nor *outward Croſſes*, nor *Beads*, nor *Bells*, nor *Candles*, nor your *Maſſes* you make, nor your *Holy-days* which you make holy, and call them *holy*; nor in your *Steeple-Houſes*, and *old Maſs-Houſes*, called by you *Churches and Temples*; Neither does the Kingdom of God ſtand in your *Pictures*, *nor Relicks of*, *&c. nor Tippits*, *nor Hoods*, *nor Surſingle*, *nor White Coat*, *nor Black Coat*, *nor Altars*, *nor Organs*, *nor Surplices*, *Lawn-Sleeves*, *Coapes*, *Corner-Caps*; nor doth it ſtand in your *Sacraments of Bread and Wine*, which ſome take ſtanding, ſome kneeling, ſome ſitting; ſome ſay, it is Chriſt's real Body and Blood no more then it ſtands in outward *Jewiſh* Offerings: and ſo do perſecute one another about theſe things which be meerly outward, the Inventions of your own Brain and Hands, ſince you have apoſtatized and ravened from the Spirit, ſince the Apoſtles dayes; And thus you follow your own Traditions, and compel others to follow them, and ſo neglect the Commands of God, and of Chriſt Jeſus, who ſaid, *Seek firſt the Kingdom of Heaven*, *and the Righteouſneſs thereof*; *and then in the Righteouſneſs there is Peace one with another*, *and with Chriſt*, who is our Righteouſneſs. And ſo give over Envying, Hatred, and Perſecution, and Impriſoning, Murdering and Killing one another about theſe outward things, which the Kingdom of God ſtands not in: for it ſtands in *Righteouſneſs*, *Faith*, *and in Love*, *and Joy in the Holy Ghoſt.*

And come all of you to the Light of *Chriſt*, that you have hated, and to the Spirit of God in you, that you have vexed, grieved and quenched, and the Grace of God, that you have walkt deſpightfully againſt, and turn'd unto Wantonneſs; that by it you may come to ſee your Salvation, and ceaſe from Evil, and learn

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to do well, from the Evil (I ſay) that you have done in times paſt, and do not do ſo any more for the time to come; but as God has given his Spirit to profit withal, obey it, that ſo you may profi in Truth and Righteouſneſs, and the Love of God, that edifieth the Body, and which Love fulfils the Law, the *Royal Law*, which is, *To do unto all as you would have all do unto you*; then you will come to a holy Society, a good, righteous and juſt Society; and then you will have your equal weight and meaſure to weigh and meaſure withal: for ſuch as tranſgreſs the Royal Law of God, did and do unto others as they would not have others do unto them; and upon ſuch the *Royal Law of God* takes hold, and judges them; yea, upon all *Jews*, *Chriſtians*, *Turks* and *Heathens*; it doth not take notice of their Profeſſion, nor reſpect them for their Profeſſion; but it reſpects them if *they love their Neighbours as themſelves*, *and do unto all men as they would have all men do unto them*: then it ſhews, that they have a Profeſſion of Righteouſneſs that is good, & that which is juſt and holy, which is the Law of Liberty, which gives another Liberty, if he would have Liberty himſelf in this Royal Law, which is anſwered by the Spirit in every man, and the *Royal Law* anſwereth it.

And this *Royal Law* takes hold upon all Men and Women in the whole Earth, let their Profeſſion be what it will be, if they grieve the Spirit of God; it judges all that walk not according to the Spirit of God in them, that brings them to the Royal Law, in which they have Liberty; and then they come to confeſs the one *Legiſlator*, or Law-Giver, one Lord Jeſus Chriſt, by whom is all, and one Lord, who is over all.

So then let this be read ſeriouſly with the Spirit of God, in every Male and Female, that they may anſwer the *Royal Law* of God, in which they may all have Liberty, Unity, Commerce, Fellowſhip and a Society, a holy, a juſt, a righteous one, in which *all do to others as they would have them do to them*; and they come to *love their Neighbours as themſelves*. And in this all Nations of men may keep a Society, a Unity, a Trade, a Traffick, and a Communion, and Commerce, and hold a Correſpondency one with another; and this will preſerve him in a natural Affection: And as they all keep in this Royal Law, that anſwers the Spirit of God in them all, and his Light and Grace, in which they will have a Unity,

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and by it to be kept above all the Religions and Worſhips they have made with that peeviſh ſpirit that hath led to diſobey the Spirit of God, from which they have not natural Affections, who cannot do to others as they would have others do to them, that cannot bring you to the Royal Law of God: This Royal Law will ſlay that peeviſh ſpirit in you all; and that being ſlain and fallen, then falls all Religions that you have ſet up together in the whole World. And the Spirit of the Lord turns you to the Royal Law, whereof God is the Donor, and judges them that tranſgreſs it: And ſo in this Royal Law you keep dominion, and you keep your Love to your Neighbours, as to your ſelves; and the Royal Law keeps you in that Spirit, *To do unto all as you would have all do unto you.*

If any man (Jam. 1. 23.) *heareth the Word, and declareth not the ſame by his Works, he is like unto a man, beholding his natural Face in a Glaſs; for as ſoon as he looks on himſelf he goes his way, and forgets immediately what faſhion he was of: But who ſo looks into the perfect Law of Liberty, and continues therein; if he be not a forgetful Hearer, but a Doer of the Work, this man ſhall be bleſt in his Deed.*

Now conſider this all ye that profeſs God and Chriſt, you *Chriſtians*, *Jews*, and others; for, is not this your Condition? Have you lookt into the perfect Law of Liberty? and if ſo, With what have you lookt into it? Is it not by the Spirit of God, and the Light of Chriſt? which when you have lookt into by the Spirit and Light of Chriſt Jeſus, and not done the ſame, you may read your ſelves, as in a Glaſs that you look into, and after forget what manner of men you are.

And ſo are not all that look into this perfect Law of Liberty, whether they be *Jew*, *Chriſtian*, or *Heathen*, who look into this perfect Law of Liberty, and doth it not, are like unto the natural Man or Woman, that look into a Glaſs, and after that, forget what manner of Men and Women they are of: and ſo they that look into the perfect Law of Liberty, and do it not, are not bleſt, nor happy in their Deeds; though they may be Hearers of this perfect Law of Liberty, and yet not Doers, they are like (I ſay) unto the Natural Man and Woman, that looks (as ſaith the Apoſtle) into the Glaſs, and after know not what manner of Men or Women they are, though they ſee themſelves when they look into the

the Glass. But they that look into the perfect Law of Liberty, and do the same, do not forget what manner of men they are, but see what manner of men they are, and what manner of men they have been. And so by the perfect Law of Liberty, looking into it, and doing it, they mend; so that they who have been without Natural Affections, it brings them to Natural Affections; who have not loved their Nighbours as themselves, it brings them to love them as themselves; who have not done to all men as they would have all men do to them, this perfect Law of Liberty, looking into it, and doing of it, will bring them to do unto all as they would have all do unto them.

So look upon all *Christendom*, and all that profess God and Christ in the whole World, and those also that do not, who do grieve, and quench and vex the Spirit of God, and hate the Light of Christ, and walk despightfully against the Spirit of Grace, though these have the *Word* of *God* sown upon all their Grounds; and if they hear it, and declare it not in their Works, Lives and Conversations, they are like a natural man beholding his Face in a Glass, and forgetting what manner of man he was.

Then they, as was said before, that do look into the Law of Liberty, and do the Law of Liberty, do know what manner of men they are, and have been, and what manner of Works, and what manner of Conversations they have been of: And so as the Word is sown upon all Grounds, for all to hear it, to wit, the Stony Ground, the High-way Ground, the Thorny Ground, and the Good Heart; and though all these hear the Word, and do it not, they are all deceivers of their own Souls, though they may cry out against Deceivers without them.

All Sects and People in *Christendom*, among *Jews*, *Turks*, *Heathens* and *Christians*, upon whose Ground the Word of the Lord is sown, if it be the High-way, or the Stony, or Thorny, or Good Ground; now they all hearing of this Word, and not doing it, though they may cry out against Deceivers without them, yet they are all Deceivers of their own Souls themselves: For, who so hear the Word, hears that that puts a difference between the Precious and the Vile Words and Thoughts, Deeds and Actions: And 'tis this Word that must Sanctifie and Reconcile them to God, and hammers, and cuts, and hews down that that hath made a Separation

tion between them and God. And so they that will not hear nor regard God's Law, which is Royal and Perfect, called, *The Law of Liberty*, wherein the *Royal Society* is preserved, and the *Royal Communion*, and the *Royal Commerce*, and *Natural Affections*, and *love their Neighbours as themselves, and do unto all others as they would have them do unto them*: And this *Royal Law* is from God, and reacheth over all Transgressors, and answers that which hath transgrest in all Mankind, which man must come to, if he comes to this *Law*, and comes to acknowledge, *There is one Law-giver.*

Now there is something of God in the *Heathens*, *Turks* and *Gentiles*, that when you called *Christians* do them any Injury, they are sensible of the Evil, and may say unto you, *You would not be dealt so with your selves:* And the *Heathen*, *Turks* and *Indians*, if they do at any time that which is bad to one another, there is that in them tells them, *They should not have done so and so*; which manifests something of the Royal Law in them, which if seriously and diligently minded, would bring them *To do that unto others, as they would have them do unto them.*

And so all you called *Christians*, or that go under that Name, Do you begin first *to do unto others as you would have others do unto you*; and so *do you all unto the* Heathen, Turks, Jews *and* Indians, *as you would have them do unto you*; seeing there is something of God in all, that answers in measure his *Royal Law*, viz. *To do unto all as you would have them do unto you.*

Now all Mankind, that is, all Men and Women upon the Face of the Earth, being made of one Blood and Mould, being the Sons of *Adam* by nature, and all Children of God by Creation; *and the Earth is the Lord's, and the Fulness thereof, which he hath given unto Men and Women, who dwell upon the Face of his Earth*; and so all being the Lord's Workmanship and Creating, he is the Law-Giver which is, *To do unto all as they would have all do unto them:* and God who hath given them this just, good, and holy Law to all Mankind hath placed something in Man and Woman to answer this Law, which if they obey, then they come to *do the Royal Law of God*, & all confess the *one Law-giver*, who is the Lord, *and to love God*: all Nations of men come to confess, *That the Lord is the Law-giver*; which Law is, *To do unto all as they would have all do unto them*; for if they do not, they disobey the Principle of God in them, in the first

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place; and then transgress his Law, and lose the true Weight and Measure, whereby they come short of their Duty, *In not doing unto others as they would have others do to them.*

Now all Magistrates and Princes in the whole World amongst men should see to it, that this Law be carefully and diligently observed and kept; namely, *To do unto others as they would have others do unto them*: then a royal, just, good and holy Society with all mankind among the several Nations in the world might be preserved: and this would keep people out of the many other Incumbrances of National Laws, whereof few know the end of, no not themselves. For this *Royal Law* respects no mans Person, and is free, and is to be obeyed, and doth freely, and keeps freely; and in obeying and doing of it God is honoured in every heart, the Just and Holy God, by his just and holy Principle in man and woman, which brings them to do his just and holy Law; and by this, out of every mouth, from the Principle of God within, will the Lord be confest to be the Law-giver, *one Law-giver* and *one Law*, *To do unto all as they would have all do unto them.*

Now weigh the thing seriously, That should all, or did all obey this *Royal Law*, it would be a special means to prevent a great deal of Violence, Corruptions and Cruelties now exercised amongst the Children of men, as also that that breeds these Corruptions and Cruelties, it will put a check and stop to them, by obeying (I say) of it. And should all people in the Universe obey the *royal Law of God*, according to the Principle of God in them, they being encourag'd all to this, and taught all by this, it will bring them off of those Debaucheries, Adulteries, Fornications, Thefts, Murders, &c. which so rage in the whole World; for *the Royal Law of God*, nor yet *the Principle of God within*, admits of no such thing. And also this *Royal Law of God*, according to the Principle of God in every man, will bring all people in all their Merchandize, in buying, selling, and in their Husbandry, Trading and Shop-keeping, *To do unto all as they would have all do unto them*: now in so doing, they honour the Lord in their Lives and Conversations, in fulfilling (I say) this his Royal Law.

But now, as long as the Priests or Teachers (who are like the Framers of Religions for the diversity and several sorts of people in the World) do speak against this Principle of God in every

man, and say, *That every man hath not a Principle of God in him, to bring him to do his Royal Law*; they teach thereby the people, as well as themselves to transgress this *Royal Law, To do unto others that they would not have others do to them*, as hath been sufficiently made manifest. And therefore those Teachers, who do frame Religions for people in all Nations under the whole Heaven (for they have their Religions, and their Priests, as well as Christians, who frame Religions, as the *Christians* Priests do for their people) yet these Teachers say, That every man had not something of God in him, nor of his Spirit. And so these Teachers in the whole world do bring their people to those Religions that they have made; and do get the Magistrates Power and Sword to hold them up, and allow them a Maintenance for their Preaching of it to them: And so hereby is begotten a great deal of Peevishness, Fury and Rage one against another, and one Religion maker against another Religion-maker, as may easily be seen over all the world; the National Religions differing one from another, and yet the people are bound to observe all that which their Priests have framed: whereas if all men and women came to the Principle of God in themselves, by which they might come to the *Royal Law of God*; namely, *In doing to others as, &c.* then all these peevish religions, and the Makers and Upholders of them, would quickly fall, wherein *they did unto others as they would not have others do unto them.* And this would be Religion, *to do the Law of God*, which is, *To love thy Neighbour as thy self, and God above all*; & then thou wouldst be ready to entertain Strangers: *For if thou shouldst be a Stranger, thou wouldst think it hard, shouldst thou not be entertain'd and reliev'd*; the Sick, and the Widdow and Fatherless *the same compassion as thou wouldst have done to thy self*, being in the like condition, capacity & necessity. And this Principle of God within, in keeping the *Royal Law*, keeps up the mind to God, *who is the Law-giver*, who is blessed forever, from whom they receive their Religion. And this *Royal Law of God* being kept by all the Sons and Daughters of men in the whole World, which is according to the Principle of God in them all, and one with it: this preserves natural Affections, and so Nature in its course, where Nature may not be destroyed; for where Nature is destroyed, *it is but by the Transgressor of the Royal Law*; whereas this *Royal Law* being duely kept, it preserves (I say)

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the *Creation of God* (part of which are men & women) in order & government themſelves, and to walk and to do to all as they, &c. And out of this *Royal Law of God* all the Diſorder is, and all the Ill-government in the whole Creation, by diſobeying and tranſgreſſing (I ſay) this *Royal Law of God*; yea, and all the unequal meaſuring Weights and falſe Judgments that are among them that do tranſgreſs and diſobey this Royal Law, which is, *To do to all &c.* yea, and all the Ill-neighbourhood in the whole World is amongſt them who diſobey this *Royal Law of God*, and quench the Spirit of the Lord in themſelves, which would lead them to obey it: And all the good Neighbourhood in the whole Univerſe is, by obeying the Principle of God in them to do the *Royal Law of God*, whereby they love *God above all, and their Neighbour as themſelves.*

And in *Ezek.* 5. where the Lord ſaid, *That the* Jews *had deſpiſed his Judgments and his Laws more then the* Gentiles, *and had broken his Commandments more then the Nations.* Now mark, May not this be apply'd unto *Chriſtians*, who have broken and deſpiſed the Law of Life, the Law of Love, and the Law of Faith, and the Commands of Chriſt, who ſaith, *Love one another, and love Enemies?* Have not (I ſay) Chriſtians broken this more then the Gentile Nations and Heathens? yea, we can ſay, *We have found it ſo*; for they are more ready to entertain Strangers then *Chriſtians*, who have caſt away that Command; nay, many of them are more *Chriſtian* in their Dealings then ſuch as are called *Chriſtians*; which ſignifies, that there is ſomething of God in theſe *Heathens* and *Nations*, that brings them to a ſenſibility of the Law of God, which is, *To do unto all, &c.*

Pſal. 117. Where *David* ſaith, *Praiſe the Lord all ye Heathen*: Which imports as much, that there is ſomething of God in the very *Heathen*; elſe it would be a vain word to bid them praiſe the Lord. And again, ſaith the *Pſalmiſt* there following, *Praiſe the Lord all ye Nations, &c.* He doth not ſay, *one Nation*, but all Nations muſt do it. Now mark, This likewiſe imports that there is ſomething of God in them all, whereby they may praiſe him; agreeable to that of the Apoſtle, who ſaith, *That which is to be known of God is manifeſt in them:* This he ſpeaks to the *Romans*, who were ſometime *Heathen.* So if the Prieſts Doctrine be received, who ſay, *There is not ſomething of God in all Nations of men, and in the Heathen*; then by their Doctrine (I ſay) *David*'s words are needleſs, who

who exhorts *all Nations and Heathens to praiſe the Lord*: But *David* full well knew what he ſpoke, who ſaw Chriſt; but the Prieſts ſee not themſelves, and ſo are Judges in their evil Thoughts of the Scripture and holy Mens words, whoſe judgment is judged by the holy men's words.

Pſal. 100. *Be joyful in the Lord all ye Lands, and ſerve the Lord with Gladneſs, and come before his Preſence with a Song: be ye ſure that the Lord is God; he it is that made us, not we our ſelves.* Now mark this general Doctrine of *David*'s, who would have *all the Lands to be joyful in the Lord, &c.* Here *David* made no Sect, as if ſome people only were to ſerve him, and as if ſome people only were to praiſe him; no ſaith he, *All Nations and all Heathen are to praiſe the Lord:* And now, if they all ſerve the Lord, and praiſe him, then they all obey his Law, his *Royal Law*, which is, *To do to all as they would have all do to them.*

Iſa. 51. *The Iſlands of the* Gentiles *ſhall hope in me, and put their truſt in my Arm.* Here you ſee is a Promiſe made unto the Heathen, that they ſhould truſt in the Arm of the Lord, and hope in God; which clearly implies, *that there is ſomething of God in them.*

And in *Rom.* 15. where the Apoſtle writes to thoſe that were ſometime Heathens, how that *the Offering of the Gentile ſhould be accepted of God*; now this was a ſpiritual Sacrifice: and how *the Lord would be praiſed among the Gentiles, and he ſhould be lauded among all the Nations; and praiſe him* (ſaith he) *among all the Nations.*

And again, the Prophet *Iſaiah* ſaith, *There ſhall be a Root of* Jeſſe, *& he ſhall ariſe to reign over the* Gentiles, *in him ſhall the* Gentiles *truſt.*

So that 'tis undoubtedly clear here, that there is ſomething of God in all the Gentiles, in all the Nations and People, which would praiſe the Lord; and by that of God in them they come to know the Root of Jeſſe, viz. *Chriſt Jeſus to reign over them*; who is the Light, and enlighteneth them, they ſee him, by which Light Chriſt hath enlightened them withal; all ſuch truſt in Chriſt, who reigns over them, and rules over them: and ſo they come to do his Law and Commandments, his Royal Law of Love, of Life, and of Faith, by which they come *to do unto all as they would have all do unto them, and to love their Neighbours as themſelves.*

George Fox.

THE END.